177 sufficient grounds to deal with him in summary pro-
197 ceeding as a "separatist". Pravda of October 16, 1937 even accuses non-Russian students of "mutilating the great Russian language with all kinds of local linguistic rubbish".

The Russian State Publishing House in Moscow is playing a leading role in the language fight. Of 20 monographs which were published up to midsummer 1939 as a result of the great Shevchenko celebrations, no less than 16 were written in Russian and only 4 in the Ukrainian language.

Finally, a favorite method of Russianization is the granting of prizes, free journeys, and privileged places of work and study to young Ukrainians.

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625 Young people are supposed to spend their
883 leisure time in the Party organizations of the
867 "Yellow Bills", the "Pioneers" and with the
857 "Communistic Socialistic Youth" (Komsomol). /This is an erroneous reading of the Soviet abbreviation of Komministicheski Soiuz Molodiozh; which means Communist League of Young People. Editor/ There they are divided up into "groups of various interests" where they "can develop and satisfy their most urgent needs". There are those interested in the theater, music, sports, politics, the army and similar things. "From the outposts, from groups, from the clubs, from schools, the young people of talent come into the guardianship of the Pioneers every day, every evening, and there they develop, for they are under the supervision of experts..." (71) What "urgent needs" means is

71: H. Furman: Activity and Life of the Pioneers in the Ukraine.

explained by the Kiyev Visti of March 27, 1939, which says that the children conversation hours

665 in the movies and the /126/ theater are "dedicated
883 to the historic Party Congress". According to
867 Proletarska Pravda of January 5, 1938, popular
•857 conversations "about the difficult life of children in capitalist countries, about the international youth movement and the forthcoming meeting of the Supreme Council of the USSR are carried on" at such gatherings.

875 The teaching personnel in Soviet Ukraine consists largely of Russians and Jews. In the "pedagogical technical schools" and the "pedagogical institutes" in which educators are trained, the main emphasis is put on a sound knowledge of the Communist doctrine. It is obvious that in the process other subjects, such as language, spelling, history and the like, are neglected. If even in Leningrad "the struggle against illiteracy among the teachers is being intensified", (72)

72. Kommunistische Aufklärung of December 16, 1935, quoted from Richthofen: Bolschewistische Wissenschaft und Kulturpolitik /Bolshevik Science and Culture Policy/, page 75.

what may one expect to find in the provinces! In a single Ukrainian rayon 400 teachers had inadequate knowledge of orthography. (73) The profes-

73. Siropolko: The General Education in the Soviet Ukraine.

sion of the Soviet Ukrainian teacher is certainly
[665] not enticing. The pay is very small; the village schoolmasters are often paid only in kind, and if they wander off into the factories and the teacher shortage becomes too great, the Komsomol sometimes comes to the rescue and "quickly mobilizes 50,000 members as substitutes". (74)

74. Kommunist of May 19, 1931, quoted by Danko; The Nation in Soviet Chains.

853 regarding food. For this reason she often makes it drink a spoonful of dishwater immediately after birth or weaning.[68]

857 Children mean additional working hands, and hence an increased source of income to the peasant's household. The older the boy or girl gets, the more indispensable does he become in the house, helping his father or mother. When scarcely eight years of age, he runs all sorts of errands, carries his father's lunch out to the distant fields all by himself, rides the horses to water, drives the cattle out to pasture—in a word, learns to depend upon himself. At the age of twelve he already performs practically all the tasks of an adult, sometimes working even harder than his parents.

869 From its very infancy the child is inculcated with various
784 folk beliefs. It is taught, for example, not to spit on the fire, lest it get the mark of a flame on its face; not to eat apples before St. Spas (18th August, O.S.), lest frogs multiply in its belly; never, in the case of a girl, to walk backwards, lest she remain long unmarried; and not to throw away the nails that it bites off its fingers but to hide them in its bosom, for they belong to the Devil, who will demand them after death.[69]

552 The life of a boy is marked by no special ceremonies until the time of courtship. In the case of a girl, the only formal ceremony occurs in her sixth year, when her hair is put up for the first time. Before that age, her tresses fall freely about her shoulders. For the ceremony the mother invites a woman, called *sochtiwna*, who is experienced in such matters. Gathering the girl's hair from her forehead and from the back and both sides of her head, the woman ties the four strands together in the centre, saying: "As I am tying your hair from all four sides that it may adhere together, so may boys, widowers, sons of wealthy parents, and the most distinguished youths of the land seek you from all directions; whoever shall see you shall swoon for you, as a fish does for water." The parents thenceforth usually pay a little more attention to their daughter's appearance; at least they try to see to it that she wears another garment in addition to her shirt.

[68] Kaindl, *Die Huzulen*, p. 7. [69] Szuchiewicz, *op. cit.*, ii, 10.

[70] *Ibid.*, ii, 10–11.

23: Koenig E-4 (no date) 1939 RD1 Ukraine RD1

857 Before the age of twelve or thirteen, boys and girls rarely ever play together or have any other contact with each other. Whenever children are seen at play, a strict separation of the sexes is noticed. This is not the result of any special instruction on the part of the parents, and still less the outcome of imitation. [562] Besides their different spheres of interest, the boys manifest a certain pride and self-consciousness which causes them to band together, leaving the girls to themselves. With puberty, however, boys and girls mix freely and seek each other's company. Peasant children scarcely recognize any distinction between rich and poor; the sons and daughters of the wealthy associate with those of the poor without consciousness of superiority or inferiority on either side.[71]

538 861 593 The philosophy of parents with regard to the training of their children, in so far as they can be said to have one, is summed up in the following proverbial expressions: "The granting of freedom to children means the constraint of the parents"; [72] or, "Give the children freedom and you will find yourself in slavery." [73] Other examples of folk wisdom reveal a similar attitude: "A child will not grow up without a rod." "Do not give in to a child." "Love your child with your heart and drive it with your hands." [74] "Love your child like your soul, and shake it like the pear tree." [75] The burden of rearing children, although actually not very heavy, is, nevertheless, a source of complaint and finds expression in proverbs, *e.g.*, "To feed a child is like carrying a rock." "Small children don't let you sleep, and big ones don't let you live." "Whoever has no children does not know what trouble is." [76] Other proverbs reflect an opposite attitude towards children: "A mother of ten is a joy." [77] "If God grants children, He will provide for them." [78]

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[71] Kaindl, *Die Huzulen*, pp. 8–9.

[72] *Ibid.*, p. 8.

[113] [73] Franko, I., "Halicko-ruski narodni prypowidky," *Etnograficznyj Zbirnyk* (vols. xvi, xxiii–xxiv, Lwów, 1905–1908), xvi, 562.

[74] *Ibid.*, pp. 563–564.

[74] Kaindl, *Die Huzulen*, p. 8.

[76] Franko, *op. cit.*, pp. 564, 600.

[77] Kolberg, *Pokucie*, iii, 179.

[78] Franko, *op. cit.*, p. 598.